1: Childs M-5 (1924-1940) 1949 FP13 Mbundu FP13

132 are divided into several sub-zones. A glance at the map reproduced herewith will give a fairly good idea of the climatic regions. This map, apparently based entirely upon temperature averages and relative humidity in the localities for which such data are to be had,[1] is useful for an approximation of the principal zones and sub-zones. The names given to the several zones and sub-zones, however, are somewhat misleading, and the data on which the map is based are insufficient to assure accuracy.

The mean annual rainfall varies from 1,000 mm. (40 inches) to 1,500 mm. (60 inches) according to region[2] and locality. In the Highland the rains begin with a few showers during September and usually set in heavily during October. During November they increase in intensity and then suffer a break of from two to four weeks in December, January, or February. Then they continue until the end of April with sometimes a few showers in May. The heaviest fall is often in November or December, but sometimes in March. There seems to be some sort of cycle of morning, afternoon, and night rains, but I know of no study on this subject. Afternoon and evening rains are more common. Night rains seem to be more common towards the end of the season. Morning rains are least frequent. A day in which rain begins near (or before) daybreak and continues well into the day is called in Umbundu *ulembi*. On such a day agricultural work and travel are suspended. There is a custom that on such a day the first, after greeting, to speak the word *ulembi* can claim a gift from the one to whom he says it. The number of days in which work or travel may be suspended on account of rain is relatively not large. The working day is customarily from early morning until mid-afternoon. Men often continue field-work later in the day than do women. The connexion of the working day with weather conditions is readily seen.

Whether the heavier rainfall occurs in November–December or in February–March, it is in March and April that transportation is most likely to be interfered with. That is the time of swollen

[1] See Dr. José de Oliveira Ferreira Diniz, 'As características climatológicas de Angola' (*Boletim Geral das Colónias*, 1930, no. 62, 63, pp. 3–15).

[2] See maps and charts of rainfall in H. F. Shantz and C. F. Marbut, *The Vegetation and Soils of Africa* (New York, 1923); also some figures on rainfall and temperature in J. C. B. Statham, *Through Angola, a Coming Colony* (London, 1922) and in O. Letcher, *South Central Africa*, chap. xiii (Johannesburg, 1932). More detailed treatment of the whole subject is given by Marquardsen u. Stahl, *Angola*, chap. v (Berlin, 1928).

1[Facing p. 8.—Analyst]

1: Childs M-5 (1924-1940) 1949 FP 13 Mbundu FP 13

made, there as elsewhere throughout the Umbundu-speaking territory, their wholesale manufacture was only carried on in Ndulu. This was a natural specialization, for the best and most easily accessible deposits of iron ore are in the Ndulu country,[1] whose smiths have become justly famous. In exchange for hoes they received palm-oil or cattle from other regions, or salt, rum, or goods from the coast. Other regional specializations were—Kasongi and the Sele country for palm-oil, Cikuma for bees-wax (also obtained from the interior), cattle from Ngalangi, Kalukembe, Cilengi, and farther south. Ciyaka, Civula, and Bailundu took much corn-meal to the coast in those early days. 'Trade-agreements' were also made beyond the Umbundu-speaking area. At first these were strictly one-way affairs, allowing the Ovimbundu traders to operate in many lands, near and far, since this was to the advantage of the rulers of those lands. At the same time, the men from Bailundu and Viye did and said everything possible to discourage the interior peoples from venturing out on their own account.[2] Later, when the trade, as well as knowledge of the whites and their trade, spread, arrangements were made between the king of Viye and various interior chiefs allowing them to send their own caravans through to the coast, and gifts were exchanged periodically.[3]

Their very early introduction to articles of European use and manufacture has undoubtedly had great influence upon the development of the Ovimbundu. Their early and thorough familiarity with fire-arms certainly played a decisive role in their national formation and subsequent history. The introduction of domestic plants and animals from abroad is an important subject, but too broad for treatment at this time. The early introduction of European-manufactured goods has had profound influences.

[1] See article on smelting and smithing in Ndulu by F. W. Read in *Journal of the African Society*, 1902, pp. 44–9.

[2] Livingstone tells of the displeasure of the Ovimbundu ('Mambari') at meeting the Makololo near Luanda. The Ovimbundu tried to frighten them from trading with the whites with tall tales, making the whites out as impossibly clever magicians and wizards (op. cit., p. 384). Cameron and his east-coast carriers experienced the displeasure of Viye people owing to jealousy of the same sort, but no longer so openly expressed (op. cit., p. 406).

[3] The Muata-Yanvo of Lunda was one of those who had such a 'trade-agreement' with Viye. Silva Porto notes in his diary on 14 Jan. 1880 that an embassy from the Muata-Yanvo had arrived with a tusk of ivory for Cilemo (*Boletim Soc. Geog. Lisboa*, 5a Ser., p. 148).

6:Edwards E-5 (1955-1956)1962
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unambiguous approval, though there is a certain undertone suggesting cunning in the verb *oku lunguka* (to be shrewd) used about prosperous people. The old suspicion of sorcery attaching to people who were more successful farmers than their neighbours[6] seems to have disappeared. While a prosperous villager would be expected to lend money to a poorer kinsman (provided the latter was not known as a bad debtor) yet, the situation which occurs in other parts of Africa, where, as Dr. V. W. Turner notes of the Mwinilunga Ndembu, prosperous Africans 'find themselves increasingly embarrassed by the demands of their kin for presents in cash and kind'[7], would not arise among the Ovimbundu, who would regard such demands as being unjustified, even outrageous.

Wealthy Ovimbundu may spend some of their wealth on clothing and on drink. Cattle-buying has been noted as a form of capital investment and the same term may be used of small stock buying. Another way of disposing of money is by building a house of bricks with the assistance of a bricklayer. A plough may be, but rarely is, bought by two men joining together to pool their money. Generally speaking, the agricultural technology of the Ovimbundu has been little changed since 1911 except for the spread of the techniques of coffee-growing.

It has been noted earlier that the Ovimbundu play an important part in the economic life of Angola both as cultivators and labourers. In this chapter an attempt has been made to show how at the local level it is the cultivation of cash crops, rather than migration for wage labour, which incorporates villagers into the commercial economy of modern Angola. The main source of money in rural areas is the trader's store, which is also the main recipient of money, apart from the administration. While trade both between Ovimbundu and between Ovimbundu and other tribes survives on a minor scale, the social institutions associated with the rubber trade, the large caravans, the non-repayable loans within the matrilineal group, and the obligations of wealthy traders to assist their kin, have disappeared. The contemporary social structure with the

[6] Childs, pp. 106–8.

[7] V. W. Turner, op. cit., p. 135.

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797 his people, who will be neatly dressed and lined up. The
404 welcoming catechist will deliver a speech in Portuguese, and will conclude with three Vivas one, say, for the Bishop of Nova Lisboa, one for the Mission, and one for the visiting priest. These may be varied—I have heard a Viva for Diogo Cão, the Portuguese navigator who discovered Angola. This formal welcome to a procession seems copied from the welcome given to the party from the bride's village when they arrive at the bridegroom's village; and this welcome has in turn copied elements—speeches in Portuguese and calls for Vivas—from the reception of missionaries. Then both parties singing and dancing will proceed to the house where the priest is to stay. The people of the welcoming village should have taken over his luggage at the point where they met his party—if they have not, his carriers will complain vigorously.

797 It is the catechist's responsibility to get his people to provide
[431] the customary gifts of a chicken or two, and possibly eggs and bananas to the visiting priest. He must explain the spiritual state of the school people to the missionary, notably telling him if any of the Christians have married according to pagan custom. It is to him that the priest will direct criticisms on the state of the school building or on the lack of catechetical knowledge of the people. The catechist has also the obligation to visit the mission occasionally during the year—how often depends on nearness, on circumstances and on his own enthusiasm. The most popular times for visiting the mission are Christmastime, the New Year, Easter, and Corpus Christi, when the catechist may go with a number of the school people, though individual Christians also go alone. A catechist will also visit the mission when he has some catechumens who are sufficiently advanced to be tested on their religious knowledge. He has also a general responsibility to report to the mission the activities of diviners, or Christians who have married polygamously. He may also be responsible for referring other disputes to the mission, or for obtaining a letter of commendation to the post in some dispute.

The catechist, then, does not have much authority of his own; his personal role is that of a teacher and leader of prayers. He can, however, invoke the authority of the mission, which

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man has four daughters he will receive the bridewealth only for the two oldest. The mother's brother will receive the bridewealth for the third sister and a brother for the fourth. If the father is dead, the payment is made to a mother's brother or a brother real or classificatory. To some extent the size of the bridewealth is a reflection of the status of the girl—thus on the railway line 1,000 escudos (£12. 10s.) might be paid for a girl who could read and write. In my own area a Gumba man might pay more for a girl from Ndjandju than for a Cela girl because Ndjandju is regarded, owing to its proximity to the mission, as being more civilized. There exist also counter-gifts. Ndjoleya, who as mother's brother received the bridewealth for Feliciana, gave a pig to Daniel, and it is customary for a pig to be given to the husband by his wife's father on the birth of their first child.[11]

The Umbundu word for marriage *oku kwela* is applied both to customary marriage and to Christian marriage. To distinguish between the two, Portuguese words are taken over, *amigar* (originally, to live in concubinage) being used for the customary marriage, and *casar* (to marry) being used for marriage in church. The use of *amigar* of a particular marriage implies that the people making it are pagans, or Christians who have omitted the church ceremony for one reason or another. In Gumba the church marriage, while it gives status among Christians is not an important occasion in the local milieu, and people who have been through the church marriage but who have not made the *wala*, the traditional wedding feast, are not permitted by their senior kin to cohabit. Around the mission the church ceremony is regarded as the important thing, and the *wala* seems to be thought of simply as a party. Traditionally and usually at the present day the *wala* is held in the dry season.

In the wedding feast there are a number of variations between one occasion and another, but a general outline can

[11] Hastings, p. 110, states that a year or two after the birth of the first child another pig is given which is called the pig of cutting off. The giving and the accepting of this severs all responsibilities between the families. The women can no more be returned to her father's people for misdemeanour—only in the case of the death of her husband will she be taken back.